THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God*" (REV. 19: 1).

No. 34. Vol. LXXIX. Thursday, August 23, 1917. Price One Penny.

A MESSAGE TO THE SOLDIER BOYS OF "MORMONDOM."

BY PRESIDENT JOSEPH F. SMITH.

I AVAIL myself of the opportunity, which seems to offer, to say a few words as the Spirit of the Lord may give me utterance. I sincerely hope that, by the assistance of the Spirit, I may be able to say what may be given to me, in a manner acceptable, at least, to the Lord. I have faith to believe that if what we say and what we do in the cause of Truth will be acceptable to the Lord, it will find favor in the hearts of His people everywhere.

We have it enunciated in the revelations to Joseph the Prophet, in the Book of Doctrine and Covenants, that the Lord is greatly displeased only with those who do not confess or acknowledge "His hand in all things and obey not His commandments." Many things occur in the world in which it seems very difficult for most of us to find a solid reason for the acknowledgment of the hand of the Lord. I have come to the belief that the only reason I have been able to discover by which we should acknowledge the hand of God in some occurrences is the fact that the thing which has occurred has been permitted of the Lord. When two men give way to their passions, their selfishness and anger, to contend and quarrel with each other, and this quarrel and contention lead to physical strife and violence between them, it has been difficult for me to discover the hand of the Lord in that transaction; other than that the men who thus disagree, quarrel and contend with each other, have received from God the freedom of their own agency to exercise their own intelligence, to judge between the right and the wrong for themselves, and to act according to their own desire. The Lord did not design or purpose that these two

men should quarrel, or give way to their anger to such an extent that it would lead to violence between them and, perhaps, to bloodshed. God has never designed such a thing as that, nor can we charge such things to the Almighty. People become sick, suffer pain, sorrow and anguish. They linger for months, and perhaps for years, in feebleness of the body and of the mind. The question arises in them: Why does the Lord suffer it? Is the hand of God in that suffering? Has God designed that person to suffer? Has He touched him with His hand of affliction? Has He caused the evil that has come to him? Too many of us are inclined to think, or lean toward the feeble thought, that the illness that comes to us, the afflictions that we suffer, the accidents that we meet with in life, and the troubles that beset us on our way in the journey of life, are attributable either to the mercy or the displeasure of God. Sometimes we are prone to charge God with causing our afflictions and our troubles; but if we could see as God sees, if we could understand as He understands, if we could trace the effects back to the cause, and that truly, by the spirit of correct understanding, we would unquestionably discover that our trouble, or suffering, or affliction is the result of our own indiscretion or lack of knowledge, or of wisdom. It was not the hand of God that put affliction and trouble upon us. The agency that He has given to us, left us to act for ourselves—to do things if we will that are not right, that are contrary to the laws of life and health, that are not wise or prudent—and the results may be serious to us, because of our ignorance or of our determination to persist in that which we desire, rather than to yield to the requirements which God makes of us. You may trace the downfall of the inebriate to his drunkenness. You may trace dishonor to dishonesty. You can trace visible results to the various known phases of our own conduct in life. "Thou shalt not steal" is the law of God. Yet men do not always observe the law, and the penalties and pains follow them as a natural sequence. The Lord has said, "Thou shalt not lie"; yet some men will not tell the truth, and do themselves great wrong, and in the end suffer the consequences. God has given to us certain rules by which we may eat food and be healthy, by which we may obtain life and strength; run and not be weary, and walk and not faint; but do we observe the law that the Lord has given, or the command that He has sent forth to His people in relation to these things? Far too many of the members of the Church have failed in this, who have lived for years—many of them since their childhood, in the very face of the law of God, by which we may eat and not be poisoned, by which we may drink and have health, by which we may enjoy light and intelligence, understanding and comprehending the promptings and inspiration of the Holy Spirit; laws by which we might shun evil, avoid anger, and strife, contention and hatred; love our neighbor, rather than hate him; and do good to our

brother, rather than persecute him or do him an injury. The law of God, if obeyed by His children in the world, would produce peace on earth, and good will to man, throughout all the world. Then, when two men quarrel, the only thing I can see in it that can be charged to the hand of God is that God permits it. He has given you your agency, your freedom, and He holds you responsible for your acts. You will suffer the consequences of your own mistakes, of your own errors, though they bring sorrow, or sickness, or death! So, I acknowledge the hand of the Lord in this free agency that He has given to the children of men; but I acknowledge the hand of man in the consequences of his own acts, following his disobedience to the law of God. I do not charge the weaknesses, the mistakes or the errors, the crimes and wickedness of men and the evils that exist in the world to God the Father, for He is not a God of evil, of wickednesses, of strife, of anger, of sorrow, of sickness, and of imperfection; but I acknowledge that He has given to men the power to do good, and He has set before them the Truth, the knowledge of good and evil—in the law that He has promulgated to the world, by which mankind may follow the footsteps of the Son of God, who is without sin, who was perfect in life, and who set the example for all the world to follow if they would, and permitted them to take the opposite course, that of rebellion against the law of God, and suffer the consequences.

Would the nations of the earth, that are at war with each other be at war as they are, if the Spirit of God Almighty had pervaded their souls and moved and actuated them in their designs? No! not at all. Worldly ambition, pride, and the love of power, determination on the part of rulers to prevail over their competitors in the national games of life, wickedness at heart, desire for power, for worldly greatness, have led the nations of the earth to quarrel with each other and have brought them to war and self-destruction. I presume there is not a nation in the world to-day that is not tainted with this evil more or less. It may be possible, perhaps, to trace the cause of the evil, or the greatest part of it, to some particular nation of the earth! but I do not know. This I do believe, with all my heart, that the hand of God is striving with certain of the nations of the earth to preserve and protect human liberty, freedom to worship Him according to the dictates of conscience, freedom and the inalienable right of men to organize national governments in the earth, to choose for themselves their own leaders; men whom they may select as standards of honor, of virtue and truth, men of wisdom, understanding and integrity; men who have at heart the well-being of the people who choose them to govern, enact and execute the law in righteousness. I believe that the Lord's hand is over the nations of the world to-day, to bring about this rule and this reign of liberty and righteousness among the nations of the earth. He has some

hard material to work with, too. He is working with men who never prayed, men who have never known God, nor Jesus Christ whom he hath sent into the world, and whom to know is life eternal. God is dealing with nations of infidels, men that fear not God, and love not the Truth, men who have no respect for virtue or purity of life. God is dealing with men who are full of pride and ambition; and He will find it difficult, I fear, to control them and lead them directly in the channel that He would have them pursue to accomplish His purposes; but He is striving to uplift. God is striving to bless, to benefit, to happify, to ameliorate the condition of His children in the world, to give them freedom from ignorance and a knowledge of Him, to learn of His ways and to walk in His paths, that they may have His Spirit to be with them always, to lead them into all truth.

Therefore, when our boys and our maturer men are invited and chosen, selected and called, to go out to help to protect and defend these principles, we hope and pray, and we certainly have some reason to believe, that there will be some, at least, from amidst the great family of mankind in the world, who will have some affinity with the Spirit of God and at least some desire, some inclination, to hearken to the whisperings of the still, small voice of the Spirit, that leadeth to peace and happiness, to the well-being and the uplifting of mankind in the world and to life eternal. When a Latter-day Saint, a man born, perhaps, and reared under the bond of the New and Everlasting Covenant of the gospel, enlists in the army of the United States, in the National Guard—which has been recommended here by President Penrose to you—and which I confirm and emphasize, because I think the citizens of the State should be united together, and the cities and the State should stand together and should have sympathy and fellowship for each other, more than they could expect to derive from those of other states and places, who are strangers and foreigners to them—that when our boys, thus born, are called into the army of the United States, I hope and pray that they will carry with them the Spirit of God, not the spirit of bloodshed, of adultery, of wickedness, but the spirit of righteousness, the spirit which leads to do good, to build up, to benefit the world, and not to destroy and shed blood.

Remember the passage of scripture that was quoted here by President Lund, as related in the Book of Mormon, concerning the pure young men that abjured war and the shedding of blood, lived pure and innocent, free from the contaminating thought of strife, of anger, of wickedness in their hearts; but when necessity required, and they were called to go out to defend their lives, and the lives of their fathers and mothers, and their homes, they went—not to destroy but to defend, not to shed blood but rather to save the blood of the innocent and of the unoffending, and the peace-lovers of mankind.

Will those men who go out from Utah, from the Church of Jesus Christ of Latter-day Saints, forget their prayers? Will they forget God? Will they forget the teachings that they have received from their parents at home? Will they forget the principles of the gospel of Jesus Christ and the covenants that they have made in the waters of baptism, and in sacred places? Or will they go out as men, in every sense—pure men, high-minded men, honest men, virtuous men, men of God? *That is what I am anxious about.*

I want to see the hand of God made manifest in the acts of the men that go out from the ranks of the Church of Jesus Christ and from the state of Utah, to help to defend the principles of liberty and sound government for the human family. I want to see them so live that they can be in communion with the Lord, in their camps, and in their secret places, and that in the midst of battle they can say: "Father, my life and my spirit are in thy hand!"

I want to see the boys that go away from here in this cause, to go feeling just as our missionaries do when sent out into the world, carrying with them the spirit a good mother feels when she parts with her boy, on the morning of his departure for his mission. She embraces him with all the mother's love in her soul.

I know how the mother feels for her boy when he goes away from home on a mission, where he will be in the midst of strangers, without friends, trying to preach the gospel to the world. She says to him: "My boy, I have taught you the principles of the gospel. I have taught you to pray to God, at my knees from the time you were a child until you have reached manhood. I have taught you virtue. I have taught you honor. I have taught you to stand for the Truth, and to honor your father and your mother in the world, and by so doing honor the fathers and the mothers, and daughters of all men, wherever you go. Never in your life think of defiling any man's wife, or daughter, any more than you would think of defiling your mother or your sister! Go out into the world from your home clean. Keep yourself pure and unspotted from the world, and you will be immune from sin, and God will protect you. You will be in His hands. Then, if anything should happen that would cost you your life, you will lay it down in the service of humanity and of God. You would lay down your life pure and undefiled. Your spirit would ascend from that tenement of clay inhabited in this world, into the glorious presence of God, undefiled, uncontaminated, pure and clean as the spirit of a child just born into the world. Thus you would be acceptable to God, ready to receive your crown of glory and everlasting reward."

(TO BE CONTINUED.)

THERE is a best way to live, and it is best to live the best way.

THE HOLY TRINITY.

By Dr. James E. Talmage, of the Council of the Twelve of the Church of Jesus Christ of Latter-day Saints.

"We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost."

So runs the first of the "Articles of Faith" of the Church of Jesus Christ of Latter-day Saints. A similar asseveration of belief has place in most creeds or churches called Christian. The Scriptures affirm the existence of the Supreme Trinity, constituting the Godhead, the governing Council of the heavens and the earth.

The very name "Trinity," which is commonly current in the literature of Christian theology, connotes three distinct entities, and such we believe to be the scriptural signification and therefore expressive of the actual constitution of the Godhead. Three Personages are comprised, each designated by the exalted title "God," and each of whom has separately and individually revealed Himself to mankind; these are (1) God the Eternal Father, (2) God the Son, or Jesus Christ, and (3) God the Holy Ghost.

That the three are individually separate and distinct Personages is evidenced by such Scriptures as the following. As our Lord Jesus Christ emerged from the baptismal waters of Jordan, John, the officiating priest, recognized the visible sign of the Holy Ghost, while he saw before him the Christ with a tangible body of flesh and bones, and heard the voice of the Eternal Father saying: "This is my beloved Son, in whom I am well pleased" (Matt. 3: 16, 17). The three Personages were there present, each manifesting Himself in a different manner to mortal sense, and plainly each distinct from the others.

Again, in that last solemn interview with His apostles on the night of the betrayal, the Lord Jesus thus cheered with sublime assurance their sorrowful despair: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of me" (John 15: 26). Could the members of the Trinity be more definitely segregated? That the Comforter is the Holy Ghost is expressly set forth in the preceding chapter (John 14: 26), and in that passage also the Father and the Son are as separately specified.

That the Eternal Father and His Son Jesus Christ are individual Personages is clear from the very fact of the relationship expressed, for no being can be his own father or his own son. The numerous Scriptures in which Christ is shown as praying to His Father abundantly testify of their distinct personality; and, furthermore, amidst the indescribable glory of our Lord's transfiguration, from out of the cloud came the voice of the Father, avowing again: "This is my beloved Son."

The individual members of the Holy Trinity are united in purpose, plan, and method. To conceive of disagreement, differences, or dissension among them would be to regard them as lacking in the attributes of perfection that characterize Godhood. But that this unity involves any merging of personality is nowhere attested in Scripture, and the mind is incapable of apprehending such a union.

In the course of His soulful High-Priestly prayer, Christ supplicated the Father in behalf of the apostles, asking "that they may be one" as He and the Father were one (John 17: 11). Surely the Lord did not intimate that He would have the apostles lose their individuality and become one person; and indeed, He had long before assured them that at a time which is even yet future they "shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19: 28).

Human knowledge concerning the attributes of God and the nature of the Godhead is such as has been revealed from the heavens. Divine revelation is the ultimate source of all we know of the being and personality of the Deity. Through revelation in ancient days God was made known to man—to Adam, Enoch, Noah, Abraham, Moses, and the prophets. And in the present age, after mankind had in great measure come to reject the plain and simple truths of a personal God and in His actual Son Jesus Christ, such as the Scriptures affirm, the Father and the Son have revealed Themselves anew.

Joseph Smith has given us his solemn testimony that in the early spring of 1820, while engaged in solitary prayer, to which he had been impelled by scriptural admonition (James 1: 5), he was visited by the Eternal Father and His Son Jesus Christ, the two Personages appearing amidst a brilliancy of glory beyond description, and that the Father spake, saying: "THIS IS MY BELOVED SON, HEAR HIM."

In this wise was ushered in the Dispensation of the Fulness of Times, foretold by the apostle of old (Eph. 1: 10). In 1820 there was on earth one mortal who knew beyond all question that the human conception of Deity, as an incorporeal essence of something possessing neither form nor substance, is as devoid of truth in respect to both the Father and the Son as its statement in formulated creeds is incomprehensible.

Joseph Smith has proclaimed anew to the world the simple truth that the Eternal Father and His glorified Son, Jesus Christ, are in form and stature perfect Men: and that in their physical likeness mankind has been created in the flesh.

THE life of a truly good man consists in the perpetual enjoyment of an intercourse with the good, in the seeking for good, and in the contemplation of good.—LAVATER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY. AUGUST 23. 1917.

EDITORIAL.

A REPLY TO "WINIFRED GRAHAM."

In the *Western Mail* of August the 6th, a paper published at Cardiff, Mrs. Cory comments as follows on a letter from President George F. Richards, which appeared in that paper in reply to an attack on the Church by that lady:

"Sir,—I have read Mr. Richards's letter acknowledging that polygamy was taught openly by Mormon elders up to 1890, when the law made it too dangerous. They have now to carry out to the letter Brigham Young's advice to feed at first with milk, until the converts were in their clutches, when they could be fed with the meat of polygamy.

"Instead of answering in a straightforward way whether polygamy has been expunged from the Mormon doctrines, and, if so, when, he says that my simple question is vague and confused. He proceeds to write a laboured and rambling letter entirely evading the point. May I put my question again, as I have so frequently done in the past, in the hope of receiving some satisfactory information?—I am, etc."

To this President Richards replies as follows:

"To the Editor *Western Mail*,

"Cardiff, Wales.

"Sir,—In her letter published in your issue of the 6th of this month, Mrs. Cory again insists that I have evaded her question as to whether 'polygamy has been expunged from the Mormon doctrines.'

"I have answered that question repeatedly, and I now say again, emphatically and in a straightforward manner, that the Church of Jesus Christ of Latter-day Saints discontinued both the practice and the teaching of that principle on the 6th of October, 1890, when the General Conference, by unanimous vote, accepted the Manifesto of President Wilford Woodruff as the rule and the law of the Church. That Manifesto has made it unlawful for any Church member to enter into plural marriage relations, or to preach or teach polygamy, either in public or in private, or to uphold it in any manner whatever. Since 1890 the principle has neither been taught nor practised by anyone connected with the Church, with the knowledge or sanction of the Church authorities.

"As an irrefutable proof of this statement let me say that the attitude of the Church on this question has been so satisfactory to the great majority of the people of the United States, that Congress, in 1894, passed an act enabling the people of Utah to

form their own Constitution and elect their own State government, and that in 1896 the Territory was admitted to full fellowship, as a sovereign State, in the sisterhood of commonwealths that form the United States of America.

"Mrs. Cory's insinuation that the 'Mormons' first feed their converts with 'milk,' and later with 'the meat of polygamy' is unworthy of a lady to whom truth is of high value; for there is no foundation for it in any fact whatever.

"The Lady Novelist has been credited with some peculiar statements in this controversy. Possibly she hopes that these will be forgotten, if she continues to paint on the wall the ghost of polygamy—for more than a quarter of a century a dead issue! One of the queer statements referred to is this: 'When girls are sent to Utah, their friends and relatives never hear of them again. Immediately on landing their names are changed. Seceders from the faith are placed under a ban, escape being made practically impossible by the network of spies surrounding the country.' She is also credited with a neat little story to the effect that, notwithstanding girls 'sent to Utah' are never heard from again, and notwithstanding that 'network of spies,' a 'young girl in an English factory town' after being enticed to Utah, came back to a 'heart-broken mother,' and that 'there are many other such sad cases.' From this little bit of fiction it must be inferred that the 'network of spies' is, after all, rather defective. She is also credited with the cruel assertion that all the 'Mormon' boys mentioned in the *Millennial Star* as having given their lives for their country, are Germans (*Umpire*, January 21, 1917).

If Mrs. Cory, as so many others, good men and women, has been misinformed on these points, and has made her statements in good faith, it would be a graceful act on her part to acknowledge that perhaps her information was not correct. In the meantime it becomes necessary to call attention to such baseless statements, in order that the public may be able to estimate at its true value the mass of allegations relied upon as weapons of offence against the Elders and members of our Church.

"Yours faithfully,

GEORGE F. RICHARDS,

President of the European Mission of the Church of Jesus Christ of Latter-day Saints."

THE SMOOT CASE.

THE following self-explanatory letter has been mailed to the Editor of the *Daily Record and Mail*, Glasgow:

"Sir:—A contributor to your esteemed journal of the 9th of this month refers to the inquiry of the United States Senate in the

Smoot case, a few years ago, but he does not tell the whole story.

"Political and religious opponents of Senator Reed Smoot, of Utah, shortly after his election, decided to make a test case to see if they could not induce the United States Senate to declare his seat vacant. Politicians always want their own friends in important positions, and the religious side of the coalition hoped that the expulsion of the Senator would be a *coup de grace* to the Church. They expected to attack the Representative in the House in the same manner, and then to demand laws disfranchising all Church members. By such means they expected to force many members to leave the Church, and to frighten converts from joining an organization in which they would be deprived of the rights of citizens.

"Charges were brought before the Senate to the effect that Senator Reed Smoot was a member of a body that taught and practised polygamy. There were other charges, but this was the principal ground on which his expulsion from the Senate was demanded. The best legal talent obtainable was employed to urge the anti-'Mormon' side of the case.

"The Senate instituted a searching inquiry, which was extended for years. Witnesses were heard. The literature of the Church was scrutinized. Every story, every rumor, brought to the attention of the investigators, was traced to its source, as far as possible. Finally, the committee presented two reports to the Senate—one in favor of expulsion, and one for the retention of his seat by the Senator. This latter recommendation was adopted by the Senate, after the arguments on both sides had been heard and weighed. Senator Reed Smoot was vindicated, and the Church to which he belongs was vindicated. What the opponents of the Church hoped would be a "body blow" to the Church, proved a vindication of that very much maligned organization, before all the world.

"It is true that some of the Church leaders testified that they had entered into plural marriage relations before the Manifesto of President Wilford Woodruff in 1890, but the government of the United States would not interfere with them, well knowing that, as long as there were no new cases, the time would soon come when the old conditions would cease to exist. Those men would rather have suffered death than abandon the mothers of their children, and the best sentiment in the United States applauds them for their integrity.

"Respectfully,

GEORGE F. RICHARDS,

President of the European Mission of the Church of Jesus Christ of Latter-day Saints.

"Liverpool, August 15th, 1917."

ELLA WHEELER WILCOX ON THE "MORMONS."

THESE paragraphs are from the *Record and Mail*, Glasgow, of the 14th of this month:

"Sir.—In a series of three articles published in the *Chicago American* in 1903, Mrs. Ella Wheeler Wilcox speaks in the highest terms of the people of the Church of Jesus Christ of Latter-day Saints.

"Her words are to this effect: I am ashamed to confess that until recently I had supposed Mormonism and polygamy to be synonymous terms. Few of the present generation know the remarkable and tragic history of the people in Salt Lake City. They (the Mormons) are essentially a peaceful and industrious people; their sufferings have been severe. Their industrial achievements in the desert of the West are marvelous. She says, what I know is true, that the young men and young women lead a beautiful and wholesome life.

A. B. M'GOWAN."

A HOPE BEYOND THE GRAVE.

NEVER was there a more trying time in the history of the world than at the present day. Truly, the many prophecies of the ancient prophets are gradually being fulfilled every day. This is a sign that the second coming of our Lord is nigh at hand, and, as one might say, that we are arriving at the eleventh hour.

I am thinking of the sacrifice that the mothers of this country and other nations engaged in the present war, are being forced to make at this time. There is no grander or deeper love than that which a mother has for her children, and it is indeed a great strain on the human mind and body to undergo such anxiety.

Let me exhort the mothers, who may have sons serving with the colors, to keep a cheerful heart and to make prayer their companion and comforter. Without intercession with our heavenly Father, life is one of dissatisfaction and misery. He is our Comforter at all times, and if we are sincere in our supplication, God will give us His blessings.

"Prayer is the soul's sincere desire, uttered or unexpressed." The Scriptures say, "The prayer of a righteous man availeth much." Let us, as Latter-day Saints, who know how to live good, upright, virtuous lives, do so, and thereby fit ourselves to have our righteous desires fulfilled.

Just a few words for those mothers who have lost their sons during this terrible crisis. Truly, death is a very hard battle to fight for the dear ones who are left to mourn, but our Savior said, "Blessed are they that mourn, for they shall be comforted," and we know that our heavenly Father is so merciful and loving that

He never leaves us comfortless, nor puts a heavier burden upon us than we can bear. In all instances, in His own due time, He fills the vacancy. "God moves in a mysterious way, His wonders to perform," and if our lives are righteous, whatever is, is best. As Latter-day Saints we can say, "If only in this life we have hope, we are of all men the most miserable."

Christ has in this day and age restored the true and everlasting gospel, and set us a plan whereby we can gain eternal unity with our loved ones, and it is our duty to live worthy of such a grand and glorious privilege.

Though now the nations sit beneath
The darkness of o'erspreading death,
Yet God will send His light divine,
On Zion's holy towers to shine.

That light shall spread to distant lands
And heathen tribes, in joyful bands,
Shall come with joyful haste, to prove
The power and greatness of His love.

Lord, spread the triumphs of Thy grace,
Let truth and righteousness and peace,
In mild and lovely forms, display
The glories of the latter day.

Glasgow. CATHERINE K. H. HOOD.

HEARING AND DOING.

Do all who receive a knowledge of the correct way to life eternal follow it? This is a question which, naturally, crosses the mind of one who is laboring for the establishment of truth in the earth.

When an individual comes under the sound of the gospel, he is surprised. He never knew it before. A passage of the Scriptures is explained by one who has obeyed the gospel precepts, and by the aid of the Holy Ghost. There it is, in black and white. And yet, he says to himself, I never saw, or understood, it just that way before. Why? Because the world, by wisdom, knows not God. The things of God are understood only by the Spirit of God. One who has the Spirit of God had elucidated the truth. He goes home, weighs what he has heard in his own mind, and, finally, comes to the conclusion, perhaps, that he has lived so long without the "new" doctrine; why bother now? A realization of the purity of the teachings does not induce him to search for more knowledge, because he fears that he may discover that his life is out of harmony with righteous principles. The Spirit of God does not always strive with man, and when the Spirit withdraws, he is left without a full knowledge of the gospel, though the conviction that it is true may remain. Verily, the words of Paul, the Apostle, to Timothy are true, "They are lovers of pleasure, rather than

lovers of God." Then he avoids the servants of the Lord, lest some friend should see that he keeps company with them, and criticize him for associating with such people; for now, as in the time of our Lord, His followers are spoken against everywhere.

The angel told the Prophet Joseph Smith that his name should be had for good and evil throughout the world. Why evil, when he teaches righteous and elevating principles? Because wicked men, the emissaries of Satan, would rather see the entire Church wiped out of existence, than have it shown before the world that they are treading the broad path which leadeth to destruction.

Since the coming forth of this great latter-day work, there has been a great changing and shifting of sectarian dogmas. The revelations of the Lord unto His Prophets of this the latter dispensation, have leavened the religions of the world. A thinker of this generation has wisely said, "'Mormonism' is the coming religion of the world."

Paul, the Gentile apostle, in his defence before King Agrippa on a charge of heresy, after relating his conversion and manner of worship, said, "King Agrippa, believest thou the prophets? I know that thou believest." Then King Agrippa said, "Almost thou persuadest me to be a Christian" (Acts 26: 27-28). The word Christian, being used to designate the followers of Christ, had a similar stigma to that of "Mormon" to-day. Especially does the word "Mormon" bear such a meaning to those who, being unwise, are prone to judge the matter before they hear it, forgetting, as some do, the promise made by the Savior which is recorded in Mark 10: 29-30, "And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life."

A. G. Holland.

ANOTHER GOSPEL.

What was the need of another gospel? Did we not have sufficient already? What is this "new" gospel that we hear sounding in our ears? Can it be true, that we have been in darkness so many centuries, without even a ray of light from heaven? If so, what is the reason of it? Has God ceased to be God? Is He a changeable God, or a respecter of persons? Paul says that there is no respect of persons with God. We know that God has not changed. His laws are always the same. Men have changed. They have done just as the Prophet Isaiah said they would do, namely, transgressed the laws, changed the ordinances and broken the everlasting covenant.

There has been a complete departure from the gospel of Christ. Its sacred principles have been done away with. His servants have been put to death, and at one time no one was left to bear the Priesthood; hence the gospel was taken from the earth, and in its stead man set up his own laws, even as the Apostle Paul said: "The time will come when they will not endure sound doctrine," but would turn their ears away from the truth, and turn them unto fables. This is the condition that the people of the world are in. They are being driven about by every wind of doctrine. They draw nigh unto God with their mouths, and honor Him with their lips, but their hearts are far from Him.

Creeds that are teaching principles contrary to the gospel of Christ will be condemned, and man can never get into the Kingdom of Heaven by them.

What hope have we? Did our Father leave us without a hope of a restoration of that glorious Priesthood? Daniel said that in the days of certain worldly kingdoms the God of heaven would set up His kingdom (Daniel 21: 44). John, the Apostle, tells us that he saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people (Rev. 14: 6-7). It was to be preached to every nation and people, none excepted. All were to be called upon to repent and turn unto the true and living way. Who and where are the people to whom this angel appeared? Unless we find them, we still remain in darkness.

Paul tells us that Christ placed Apostles, Prophets, Evangelists, etc., in the Church, and that they were necessary for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ. They were to remain in the Church till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Certain signs were to follow them. They should cast out devils, speak with new tongues, lay on hands for the healing of the sick, etc. The only church that has this organization now, is the Church of Jesus Christ of Latter-day Saints, otherwise known as the "Mormon" Church. The Latter-day Saints are the people to whom an angel brought the gospel from heaven. No other church has made such a claim as this. And even if other churches had claimed a similar origin it is by the fruit that they must be known.

This, then, is the gospel that we hear. It is the first one restored to earth again, to give mankind another opportunity to turn to God repentant, and receive baptism for the remission of sins, so that they may receive the Holy Ghost under the hands of one ordained and authorized to bestow that gift, and then to go on to perfection. Then, as our Lord says, "He that endureth to the end, shall be saved." This is the testimony of "Mormonism" and we know whereof we speak. If anyone lack wisdom, knowledge, or

light on this important question, let him take the advice of the Apostle James, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him, but let him ask in faith nothing wavering." Many have taken this advice, and the Lord has answered their prayers and revealed the truth to them. Why should not all mankind ask for light and guidance, with this spirit of faith and humility, that they may be led into all truth? Then we should have only "one Lord, one faith, and one baptism," as the Master intended, instead of so many contending, discordant sects, as we see around us today. Then we should dwell together in love and unity. War would not be needed, man would build up instead of tearing down. "But seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you."

Coventry. G. E. HUNTER.

DISTRICT MEETINGS.

FOUR branches of the Manchester conference met in district meetings, which were held in Rochdale, on Sunday, August 12th, 1917. There were in attendance, President George F. Richards, of the European Mission, Conference President Wilford F. Burton, Elders Nathan Groome, Jr., Robert W. Cluff, and Lester F. Hewlett.

President Wilford F. Burton was the first speaker of the afternoon session. He extended a hearty welcome to those present and urged all to investigate thoroughly the principles of "Mormonism." Elder Nathan Groome, Jr., then spoke on obedience, and used the present war as an example of the lack of that virtue. The next speaker was Elder Robert W. Cluff. His remarks were centered on the scattering and gathering of Israel. President George F. Richards occupied the remaining time. He referred to an article in the *London Times* of that date, to show the existing immorality in this country. "Yet," said he, "these very people are continually throwing stones at the 'Mormons,' who are a clean, moral people." He urged all Latter-day Saints to keep themselves unspotted from the sins of the world, and to strive constantly for high ideals in life.

In opening the evening session, President Wilford F. Burton stated that the Latter-day Saints had a responsibility to warn the world and to give the inhabitants an opportunity of sharing the glorious gospel truths. He bore a strong testimony. Elder Lester F. Hewlett then spoke. He centered his remarks on science and religion, and cited examples to prove how "Mormonism" is in accord with true science. President George F. Richards was the concluding speaker. He pointed out how carefully God had planned His work of salvation from the beginning, and that He had sent prophets to open various dispensations of the gospel.

Nebuchadnezzar's dream was then minutely related; also the Prophet Daniel's interpretation of it. This was used to prove the restoration of the gospel in the latter days. God chose Joseph Smith for this great work and used him as clay in a potter's hands.

Both meetings were well attended by Saints and strangers, and all enjoyed the good spirit which prevailed.

LESTER F. HEWLETT, Clerk of the conference.

HOW TO REST.

PEOPLE tire their mental powers by hurry and worry, often through ignorance of the laws of rest. It is said there is the greatest difference between promptness or quickness and hurry. When we hurry we are anxious, and the tension disorders our activities. Worry is the inability to withdraw the thought from unpleasant things. It is advised as a first step to mental rest to turn the eyes loose on the horizon and allow them to remain there. A second step is relaxation of the tension of the muscles around the eye, and especially in the forehead. A third step is the teaching of the muscles around the month to "stand at ease" rather than "at attention." Most people have no idea of how much more might be accomplished if the mind were kept more at rest. —SELECTED.

FROM THE MISSION FIELD.

Sunday School Outing.—Elder George H. Short, president of the West Hartlepool branch of the Church, reports that the Sunday School of that branch had an enjoyable outing on bank holiday, Monday, August 6th, last. The children and their friends went to Dalton Piercy, a pretty little village on the outskirts of the town, and there, in a pleasant valley, they had a most enjoyable day. The party left church at 10 a.m., and returned at 9:30 p.m. All then united their voices in singing the hymn, "High on the mountain top." Appropriate remarks were made, and the gathering was brought to a close by prayer.

CONTENTS:

A Message to the Soldier Boys of "Mormondom" 529
The Holy Trinity 534
Editorial: A Reply to "Winifred Graham" 536
The Smoot Case 537
Ella Wheeler Wilcox on the "Mormons" 539
A Hope Beyond the Grave ... 539
Hearing and Doing 540
Another Gospel 541
District Meetings 543
How to Rest... 544
From the Mission Field 544

EDITED, PRINTED AND PUBLISHED BY GEORGE F. RICHARDS, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.